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## ETYMOLOGY AND CULTURAL ORIGINS OF PAROEMIA

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Profound sayings that are transmitted from generation to generation make up an essential part of every language. The language is closely connected with culture and mentality of the nation, it reflects its worldview, its moral, religious and common foundations and traditions. These are observed the most clearly in proverbs and sayings, which are fount of wisdom, a source of didactic information.

Proverbs and sayings denote national wisdom and a moral body of life values. They represent wide layers of life and perform didactic role. They consolidate the national experience. The topics of proverbs and sayings are very different, they may include the basics of life, historical events, family relations, love and friendship, disapproval of vices and praise of goodness (sobriety, modesty, intelligence, diligence) and other moral traits of a person.

The value of proverbs lays in their briefness and accuracy of thought that is conveyed. Apart from their sense, proverbs make our speech colorful and expressive. The roots of proverbs go back in the past, that is why in the proverbs we can observe culture, traditions and history of the nation, their conceptions of good and evil, moral values and spirituality.

The definition of paroemia deserves special attention. The word "paroemia" itself derives from the Greek language and can be explained as proverb or saying. In accordance to the bibliological version, this term was used to describe the parables from the Bible, Old and New Testaments during the worships. The main feature of parables is their capacity to show the truth allegorically. Thus, the word paroemia, according to this bibliological version used to define the didactic parables [2].

From some point of view, the words "parable", "paroemia", "proverb", "saying" are synonyms and they interact with one another. In the dictionary of Dal V.I. paroemia is defined as "a moralizing word", thus underlining the didactic function of paroemia, just like in parable [1].

In the beginning of 20th century the word "paroemia" lost its original meaning and the meaning of parables from Holy Writ was considered to be archaic and wasn't mentioned in the linguistic dictionaries of the 2nd half of the 20th century. Then the term "paroemia" was revived in the end of the 70s of the past century. There appeared various definitions of this term, some researches were carried out and series of monographs devoted to paroemia were written.

Consequently, proverbs and sayings are the two main types of paroemia. Let us try to distinguish these two types, referring to definitions of proverb and saying, that are suggested by the scientists. A familiar lexicographer and the author of the largest collection of Russian proverbs and sayings Dal V.I. determined the proverb as a short saying in the form of parable or allegory. It is a kind of folklore speech, it is not created on purpose, it appears accidentally. It reflects the mind of a nation, it is turned into a saying or a simple figure of speech [1].

According to this definition we observe that proverbs can also have a direct sense, but it isn't said that proverbs have a binominal structure. In the definitions of last decades, the allegorical sense of proverbs isn't pointed out as well. The schoolbook of the year 1971 gives the following definition of the proverb: "Proverb is a short and consistent, rhythmically organized saying that is able to be used in speech polysemantically, by means of analogy". However, even the brief study of the proverbs proves that not all of them "are able to be used in speech polysemantically", some of them have only one meaning: *муж и жена — одна сатана; корень учения горек, да плод его сладок*.

Such a variety of definitions of the proverb was caused by the fact that folklore sayings are very inconsistent in their composition, figurativeness, syntax, environment and time they were created.

In a plain speech proverb can sometimes become saying, and the saying can be turned into proverb. That's why the classification of proverbs is rather essential. Proverbs were created in all social layers of the nation, but primarily among the peasants, as they were the main representatives of national culture. Thus we got the proverbs that are connected with seasons – "до поры до времени не сеют семени", handicraft – "без топора – не плотник, без иглы – не портной", wars and invasions – "пусто, словно Мамай прошёл", courage – "смелость города берёт", work and labour – "труд кормит, а лень портит", mythological concepts – "вещий сон не обманет", drinks – «без молока сливок не бывает», «этот квас не про вас», «Чай не пил – какая сила? Чай попил, совсем ослаб» [2].

It is hard to imagine a person who has never used an idiom, a phraseologism or common sayings. Often proverbs come to mind automatically in absolutely different situations. Figurative language is also extremely important in literature, because stories without such integral elements like simile, metaphor and hyperbola will be empty, boring and could never touch the reader's soul.

Thus, Assuming the idea that each proverb contains a moral lesson and a wise thought, it is easy to conclude that proverbs are commonly used in written and spoken language. For instance, in press, newspapers, TV. With the following statement "By means of proverbs we can depict wide range of basic people's experiences and problems of modern life in a satirical and moralizing way" we can confirm the relevance of proverbs to modern world.

### **Bibliography**

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